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THE BURMA NEWS

NOVEMBER, 1935

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Beautiful Burma

In order to help Myanmahita Magazine to become self-supporting, we are publishing a book in English, entitled "Beautiful Burma," written by the famous author "Theophilus," Major C. M. Enriquez. The book should be off the press and ready for sale, by the time this copy of the NEWS reaches you. It will be a book of one hundred and sixty pages, with forty handsome engravings. It is priced at two rupees, which is a very low price for a book of this size and quality.

Theophilus has written "Beautiful Burma" in his most engaging style. The book is packed with information. Several chapters are devoted to Burma Proper, and they include a sketch of the history of Burma from the earliest times down to the fall of King Thibaw. This sketch of Burmese history — not long enough to be tedious — is yet sufficient to give you the necessary background for a due appreciation of what you see to-day in Burma — the Palace at Mandalay, the pagodas at Pagan, and other such buildings and monuments, the significance of which cannot be appreciated without some knowledge of the people who built them. Legends and stories of bygone Burma are also given in fascinating style.

The other chapters of the book are given to the mountain tribes. Many people have remarked with regret on the fact that the book written by Major Enriquez and Major Green, on the races of Burma, is not for sale to the public, but is allowed by Government to be sold only to Government officials on special requisition. In "Beautiful Burma" we have something that goes very far towards meeting the public demand for information along this line. The chapters in "Beautiful Burma" on the mountain tribes, without going into wearisome detail, give briefly just the information about the various tribes of Burma which you have been looking for. The illustrations further serve to make you familiar with the racial divisions of Burma.

"Beautiful Burma" would make an ideal Christmas gift. Although the book gives a wealth of information about Burma, yet charm of diction has not been sacrificed to this purpose. The fascination of the style holds you from page to page; it is the kind of book you can send home to your friends, to show them what sort of a country Burma is.

A. C. Hanna.

THE

BURMA NEWS

H. W. SMITH, *Editor.*

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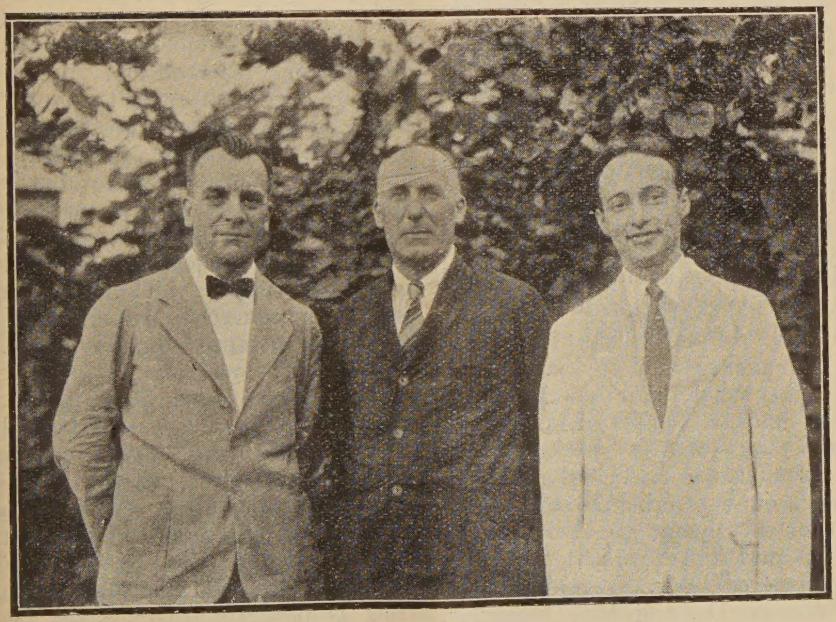
Conference Officers, 1935



REV. H. E. HINTON, REV. J. H. TELFORD, REV. R. CUMMINGS

Burma Baptist Missionary Conference

Time — Place — Arrangements

The 40th Burma Missionary Conference has come and gone. It was held once more at Judson College from October 12 to 18th inclusive. But, whereas on former occasions all missionaries moved out to stay in Benton Hall for the duration of the whole conference, taking all meals together in the common dining hall, this year all the Rangoon and Insein families stayed in their own homes and entertained their guests at home. The single ladies kept to the original plan to the gain of all. For I am convinced that much is lost by not being together, the fellowship, the feeling of solidarity, and the participation in the early morning prayer meetings. These are important and ought to provide the necessary spiritual tonic, further the bond of unity, and furnish the power to carry out the work of the day in a worthy manner. So no one can afford to miss them and yet we who lived some distance away found it impossible to run out for that precious half hour and also attend to the inescapable housekeeping tasks that need attention at about that time and then get ourselves together for the next meeting at 8 o'clock.

The Attendance

On the whole was good. There was an unusual number of far-distant, frontier missionaries present. Mr. and Mrs. Cope had arrived from America on September 24 and stayed over for this event, Mr. Telford was with us and had "walked 100 miles to get here." Mr. Harold Young, Mr. Hanna, Dr. and Mrs. Seagrave, Mr. and Mrs. Geis, and the whole Tavoy contingent all turned up and last but not least of course, Myitkyina was also represented. We missed the Bukers, the Vincent Youngs, the Straits, the Hollingworths, and others. The Bhamo folks gave a very good account of themselves and explained their absence in a satisfactory manner. We all rejoice with the Englands over the happy event which kept them from attending conference. Messages were again sent to all absentees.

Business.

After the publication of the Forum, (for Burma circulation only) in the August NEWS, somehow we were prepared for a grand display of real fire-works in debate and arguments from the floor of the conference, but -- ah me, how are the mighty fallen! What lack of spirit, what complacent acceptance of things as they are! To be sure a vote of censure of the Committee of Reference was proposed by the chairman of that body which had dared usurp unconstitutional powers while conference slept, and some debate followed, but after all was said and done, nearly every debatable question was either tabled or referred to the duly censured committee with power to act. How consistent we are! No even the fearsome possibility o losing in its present form that mos indispensible (?) of our institutions the Mission Press was able to produc a ripple of excitement, to say nothin of consternation. The conferenc seemed prepared to let anything g anything except — the Huldah Mi School at Taunggyi!

All who have participated i conferences, or at least attended, i the good old days of yore, can reca times when some of the question that were up before us would hav caused veritable hurricanes of hot ai — but not in this degenerate day We have demonstrated that we can b just as peaceful, just as complacen just as indifferent as the Norther Baptist Convention when it face great issues. To one onlooker at lea the main impression of those gathe ings the past four or five years ha been, "No united action taken, no ad vance made, no issues settled, but, o boy! what a spirit was manifest, wh

fellowship was enjoyed, what grand speeches given, what high-sounding resolutions passed — !" but, I digress.

Papers.

All the papers presented were of a high order, excellent in fact, and showed that much time, thought and effort was put into the preparation of them.

U Shwe Hman and Mr. Hinton gave us fine reviews of the Burman work, the former from the point of view of the B. J. C. and the B. B. C. U Shwe Hman said that while they could not claim that all work undertaken by the B. B. C. had been an unqualified success, yet they were not discouraged and were getting ready for more responsibility as soon as possible, but begged that work should not be dumped on them too suddenly. The Mission still needs to lend a helping hand for some time to come. He felt that much attention should be given to strengthening existing work, rather than spreading out.

Mr. Hinton's paper appears elsewhere in these pages. He suggested a restudy of the situation and pointed out steps that need to be taken for an immediate advance. This is to be dealt with by a committee.

Dr. Wyatt's report on Indian work made us realize afresh the size of this task and our inadequate provision for it, only one family for all of Burma and that one tied down to a big high school. Burman missionaries and others are doing what they can for Indians in their stations and will no doubt have to continue to do so. The question of turning the high school over to Indian leadership was brought up by Dr. Wyatt and turned over to a committee to deal with and work out details.

Miss Shank gave us an insight into what is being done at the English High school at Moulmein for the physical, social and spiritual well-being of the Anglo-Indian girls under the care of those devoted missionaries. The Mission schools are more and more reaping the benefit of the solid work being done there in building the firm foundations, giving the needed training, and instilling the high ideals of character and love of service in those girls who become teachers in our schools and leaders in other centres of influence.

Mrs. Phelps gave a thoughtful paper worked out along the lines suggested by the committee, on the Sgaw Karen fields. Several of these as we know have been carrying on nobly without a missionary for some time. Others will soon be vacant unless new recruits are forthcoming. Some do not care to paddle their own canoe, but there seems little prospect of giving them anything but advice in the immediate future. The Karens have made so much missionary history that we all want to see them continue to grow and possess new territory for Christ and there is no reason why they should not do so.

The paper on the Pwo Karen work deserves special mention. It was a master piece by the entire staff of the P. K. Mission; they are master statisticians. They had prepared numerous charts showing the location of the Pwos in the various districts of Lower Burma, numbers of Christians, Buddhists animists, etc., also literacy, use of mother tongue, and many other items of information. The team work by the two enthusiastic Pwos was as commendable as their informal sports coats of Pwo manufacture were colorful and different. The paper opened our eyes to the great possibilities of church growth among the Pwos. The stirring and awakening now in progress, the ingatherings already reported and still going on, all point to the fact that our greatest expansion may be looked for in that direction. In spite of a numerically small missionary staff, past and present, the results have been remarkable and show the quality of leadership that has been developed among the Pwos. A further survey is to be

made to bring in complete returns from all the districts where these Pwos are located.

The work among other races and the Hill Tribes was also ably presented — the Shans by Mrs. Henderson, Kachins by Mr. Geis, Chins by Mr. Cope, Lahus by Dr. Telford, the Was by Mr. Young. These all gave us vivid pictures of what God has wrought among the peoples of this land — and whether they be the civilized inhabitants of the plains, or the uncivilized and in many cases degraded hill tribes, they can be transformed into children of Light by the power of the gospel and the indwelling of the Holy Spirit. As these workers told of the transformed lives, quickened minds, brightened prospects, and changed attitudes among these who once dwelt in deepest darkness, we were moved to gratitude for the mighty power and effectiveness of the message that we are privileged to bring, and resolved to deeper consecration and greater effort to see this harvest gathered in to the glory of our Lord and Master.

But, lest we be "exalted above measure" by the undoubted success of our endeavours on the far frontier, we were recalled to consider the tremendous task still and ever before us — that of winning the dominant race, the Burman Buddhist to Christ, in a paper by Mr. Dyer. His picture of the powerlessness of the present day church was not overdrawn, but not all of us would agree as to the causes and the remedy. But the fact remains that we are not advancing along this important front, we are not even holding the line. And we all know that in the battle in which we are engaged there is no standing still, it must be either advance or retreat. It is a matter that concerns us all, are we doing all in our power to help solve this common problem on which hinges the success or failure of all our work in Burma.

The educational work of the Mission was not neglected but your reporter found it impossible to sit through every single occasion so cannot say what was done during the two afternoons devoted to that side of the work, and on Thursday evening Mr. B. M. Jones gave a splendid talk in behalf of the Christian Literature Society urging all missionaries to do their utmost to get the available books into circulation.

Devotional Periods

The half hour devotional periods at the close of the morning session were with only one exception taken by some of our indigenous brethren (including sisters) and gave ample proof that there is a high grade of spiritual leadership in the church of Burma. The messages brought were very helpful, very fine. They came from the heart and went to the heart and the unity in Christ was emphasized most effectively. We like this kind of co-operation and want more of it. At the begnining and at the end of conference the central theme: "Jesus Christ must Increase" was dealt with in sermon by the president, Mr. Hinton, and the vice-president, Mr. Telford, respectively. These messages also were timely and good.

Dr. Daniel Poling paid Burma a flying visit during Conference week and we had the pleasure of listening to him twice in one evening. He arrived at 5 p.m. gave an address at Vinton Chapel at 6-30 about; this was translated into Burmese and Karen, then he was rushed out to Judson College, had dinner, and spoke in Judson Chapel at about 8: 30, conducted a round table with Christian Endeavour leaders till 10-30 and left by the mail plane next morning at 5-30. He promised to come again when he could stay longer.

The time and place of the next conference is not settled yet. In the meantime we have an excellent theme to bear in mind to spur us on to greater effort and to command our highest devotion: "Jesus Christ must increase."

Hulda K. Smith.

Kingdom Increase in Burman Work

"The paramount aim of the Christian Missionary enterprize is to lead men every where to accept Jesus Christ as Saviour and Lord, through whom they may find the Father, and to establish among them New Testament Churches which will maintain and propagate the teachings of Jesus Christ.

Since the Foreign Mission organization in any land must be regarded as a temporary structure, success in the work of foreign mission agencies may be measured by the progress attained in the establishment of truly indigenous churches." (This is a quotation from the Foreign Mission Policy of the A. B. F. M. S. and the W. A. B. F. M. S., published in 1925).

There isn't any real need of going back ten years to find a statement of policy, but it is to our purpose to note that the policy of ten years ago is still the policy to-day. It is no new thing that along with the purpose to win men to Christ, the Baptist Mission is emphasizing to-day the very great need in Burma of Christian Churches, truly indigenous, under Burmese leadership, assuming the responsibilities that pertain to the very life and character of the Church of Christ in Burma. There are several things that call for a reiteration of the policy just now.

1. In the first place, the fact of the temporary nature of the Missionary phase of foreign missions in Burma, is all too evident in the depleted missionary staff. Next year will show still further depletion with very meagre hope of any replacement in the immediate future.

2. Another cause is the fact of diminishing financial aid from America. Cuts have been a hardy perennial for a number of years and it would seem that the plant is not yet dead since notice has just been received of another 10 per cent cut in the last six months of the present year.

3. The Nationalistic aspirations particularly on the part of the Burman Christians have served to emphasize the foreign aspect of the missionary phase of the work and urges a hastening of the process of nationalization.

4. There is also in this connection the demand on the part of the Burman leaders for the appointment of Burmans to positions and posts of authority.

5. At the same time there is a feeling of uncertainty as to the future on the part of our Burman Christians, particularly those employed in institutions which depend on government grants for their continued support.

6. The request is constantly made, with no small amount of reason, that where the missionary has dropped out, the vacated salary, rather than being made a saving to the Mission Society, should be made available to the institution or station to carry on the work.

7. And last, but not least, and this is not intended to be a complete list, there is a definite desire, growing stronger all the time for an increase of the Spirit of Christ in the whole relationship both by missionaries and nationals.

There has been some distrust, perhaps even what might be considered unreasonableness, and other un-Christian attitudes, on both sides, but at present there is a decided tendency and honest desire to see each other's point of view. All has not been friction by any means and there are many things for which to be grateful and through which God's guiding hand is being made more clear and progress is being achieved.

The Burman Joint Committee Scheme, together with its Local Educational and Station Committees, recognized at its inception as a kind of compromise measure and therefore temporary, has been at work now for about five years. The scheme has

not been an entire success, due largely to misunderstandings and in part to ignorance of the terms of reference and the interpretation of the constitution. There are excellent evidences, however, that progress is being made. A committee has been appointed to go into the whole subject carefully to advise revision of the constitution or whatever else seems necessary to make for the best interests of the Kingdom. We are agreed with Dr. Howard in a recent letter in which he said: "We cannot go back to the old situation," which should be supplemented by the remark of Dr. Robbins:—.... "Somehow we must find a way out."

Among the various difficulties that arise "as the 'Missionary Enterprise' fades inevitably away into the 'Christian Movement,' conducted and executed by the people of the land," the relationship of the working personnel, the foreigner and the national, is perhaps one of the most difficult.

Someone has said there are four distinct stages of Missionary work in any land:

1. There is the stage when there are only foreigners, when no converts have yet been gained, as in the early years of Dr. Judson in Burma.

2. Then the next stage appears when the foreigner finds himself joined by a few of the nationals, who cling to him for protection, and often give their lives in his behalf, since in their eyes he is indentical with the cause for which he stands.

3. In the third stage the nationals are gaining the ascendancy over the foreigner as responsible leaders, as the theory always contemplated their doing. But now the foreigner finds it very difficult to give up his old position and place; it does not seem possible that the children are grown up and are now really capable of doing for themselves. Surely somethings must still be done by the missionary.

4. In the fourth stage the missionary enterprise has become purely a Christian Movement and the leadership is in National hands, "with such aid from foreigners as they may desire, and request, and control."

It will be readily seen that in the third stage "the adjustments and transfer of responsibility to the nationals is just bristling with difficulties," to both nationals and foreigners. But if mutual understanding and appreciation can be had here much of the difficulty can be done away with.

It must be born in mind that "Authority and responsibility belong to the nationals the instant they are ready to take them. However, the Christian movement is larger than foreigners or nationals, and neither group has any right to imperil it by sentimental actions not grounded in Christian reason. Desire for responsibility or control is no criterion of readiness for it. Holding on to foreign leadership when national leadership ought to be assumed is a serious offense against the spirit of Christianity as a faith of free personalities under Christ. Releasing foreign leadership when national leadership is not prepared to function may be an equally serious thing. Like all great Christian activities, it becomes a magnificent venture of faith. The one thing to be insisted upon is that foreigners must be eager to release any leadership they have as rapidly as possible and that nationals must prepare for leadership as rapidly as possible." (Mc Afee, "Changing Foreign Missions," P. 59).

In our Burmese work we are still in the third stage. We must exercise every Christian virtue and reason to carry on through this stage to the fourth, whose light began to shine back in 1928 and should be much brighter by this time.

As a boy I lived with my parents

in a country district some three miles from the library. Our house was situated on a small hill at the end of a long unlighted lane which was lined on both sides by thickly growing hazel bushes. Sometimes I started out just at dusk to go to the library for a book, knowing full well that I must come back through that half mile of hazel bushes alone in the dark. By pre-arrangement my brother left his light burning in our attic bedroom window and I could see the light, nearly all the way along the lane. As soon as I turned off the main road into the lane on my way back, I used to set my eyes on the light and, whistling loud enough to drown out the night noises in the bushes, I walked briskly if not very bravely through the lane to my home.

The fourth stage of our Burmese Missionary Enterprize may be thought of as located at the end of a long lane. Much of our present difficulty is caused by the fact that we are thinking of the dangers that may lurk in the bushes along the way. We need to resolutely set our eyes on the Light ahead and walk briskly, even if not very bravely through. There is need of the exercise of the faith suggested in the Theme of our Conference, as we face the future in Burman work. If we resolve that in all things Christ must have the pre-eminence, if we deny ourselves and compel our pet theories and plans and desires to be tried in the white light of His loving Spirit, the path through will not be dark and dangerous and full of fear, but will clear up as we go.

But the end is not yet. The fourth stage of the missionary enterprize does not mean that the missionary's work nor the need of missionary money is done. It only means that paternalism shall have changed to partnership and authority shall have given place to autonomy. The Burmese Church is not the ultimate goal, it is not even a midpoint toward the full establishment of the church of Christ in Burma. The work is however, quite definitely the work of the national and we must go forward together toward that goal.

To my mind there may be said to be yet three phases of the life of the Burmese Church. (1) The first has to do with strengthening of the church itself, beginning with what it is to-day and reaching out to its immediate neighbourhood. (2) The second has to do with the growth of that church and its final union with Karen and Shan and Kachin in the United Church of Burma until it has conquered the Province for Christ. (3) The third phase will be realized only as it joins forces with the other branches of the church in other provinces, and reaches out to the uttermost areas of the world "until every knee shall bow and every tongue confess that Jesus Christ is Lord to the Glory of God." These phases are not mutually exclusive and are only meant to indicate points of emphasis in its progress.

The most immediate and urgent problem is the growth of the Church as it is to-day. It is possible for the Mission Society to aid the Church in two ways: 1. By sending missionaries and 2. By gifts of money. The question arises, does the church need and want the missionaries; and does it want and need the money? How many missionaries and how much money the Board can give is an entirely different problem and can be dealt with elsewhere. The number of missionaries and the amount of money needed and wanted is also a problem that need not concern us at present. The status of the missionary, his appointment and location, his relation to the Church in Burma and particularly what his work would be is a matter of present concern. As for the matter of money, the chief problem is what method shall be used for determining how much is needed, and also what would be a satisfactory

method of administering the funds when received?

Any remarks or suggestions made by me in this connection must be considered as my own personal views in the matter and are brought forward at this time to provoke the discussion of the whole problem rather than any expectation of immediate acceptance or even wide approval.

In view of the fact that the original suggestion of the Burmese brethren in 1928 was that all Burman Missionary Evangelistic and Educational work should be handed over to the B. B. M. S. Society with certain missionaries appointed on the managing committee, and since the Burman Joint Committee was a sort of compromise move at the time, I would like to suggest that the whole matter be taken up and studied again from the standpoint of the following suggestions:—

I propose that the Evangelistic and Educational work, now nominally under the Burman Joint Committee be turned over to the Burma Bapitst Mission Society in actuality, and that the Burman Joint Committee be dissolved. I would suggest that the organizatoin of the Burma Baptist Mission Society be so revised as to make all Burman Christians and all Foreign Missionaries in Burmese work members of the Society. That the constitution be so revised that each Burman Christian and Missionary have a vote in the matters of the Society on equal standing and all be eligible to office including membership on the standing Committee. That the Burma Baptist Mission Society be registered, if not already registered, so as to hold property and trust funds and that as soon as convenient property now held by the American Baptist Foreign Mission Society be transferred, at present at a nominal rental with a view to future sale, with suitable guarantees, to the Burman Society.

Since according to this proposal all general Board Burmese work would be administered by the Burman Society, with the exception of such institutions as are for other races as well as the Burmese, missionaries would be appointed and sent out only on the request of the Burma Baptist Mission Society, so far as Burmese appointments are concerned. The B. B. M. S., having asked for the missionary would designate him to his field of work, perhaps with the approval of the Reference Committee at first, and might reasonably expect that since he is to be a member of the Burma Baptist Mission Society he should bring his letter to the church in the place where he would reside. His relation to the Board, would continue through the Reference Committee. The Board, for the present, would pay his salary, travel to and from the field, and perhaps a certain amount for travel and work allowance on the field. But it is to be expected that in time the inviting society would pay salaries and allowances of its missionaries just as is being done now in Samoa and the Figi Islands by making contributions to the sending Boards, equivalent to the amount spent by the Boards for each missionary sent out.

In keeping with this arrangement, blanket or proportional appropriation of Funds to Local Committees through the Burman Joint Committee and the Burma Baptist Mission Society would be done away with. In fact, all Local Committees would probably be done away with and each church would be in charge of the Evangelistic work in its own vicinity. Each church, through its regular organization, perhaps the association, would make request on the project basis for aid in its Evangelistic or Educational effort — where it felt the need of foreign help — to the B. B. M. S. The idea of the Mission station would be a thing of the past and hence the church would be the local unit. The association of churches

would naturally be the unit to ask for a missionary. The exact method of getting the request for money or missionary before the managing Committee of the B. B. M. S. need not concern us. The main insistance should be that there is a real need for foreign aid for the project proposed and that there is an actual contribution of money and effort on the part of the local Church to this project which it proposes to undertake. The B. B. M .S. after considering the request if it approves would include it in its requests to the Board through the Reference Committee which would become in time a sort of Finance Committee of the Board for the Burman field. All requests to the Board would be on the project basis including missionaries who would be sent for a term of years as at present.

The details of the work of the missionary would be worked out by the Associational Committee requesting him, with the missionary sent. New missionaries should be given six months at least in some hill station to learn the language before going to his field of work. In order to insure this, a new missionary should be appointed and arrive in Burma, at least six months before the missionary, whose place he expects to take, leaves for furlough.

Ordinarily, the missionary under the B. B. M. S. would not have charge of a station or institution, unless by special designation in the request. He would not be pastor of a church nor have any more voice in the church management than any other church member. He would have no connection with any institution or school under the society unless chosen by the church as its representative. He might reasonably expect to be an adviser with and to the churches of the Association in which he works. He might carry on Religious Educational work among the churches such as pastors' classes, Bible classes, Study classes in Evangelism, Stewardship, Sunday School and Young peoples' work, when invited by the churches. There would be no objection to his offering himself in such capacity to the churches. He would represent the mission in matters concerning the mission and be the friend of the national church in cases of need before local or government authorities. He would be the source for missionary intelligence to the churches at home, and by his personal example and life, help in matters of rural and urban social welfare, as well as doing personal evangelism and encouraging voluntary evangelistic effort on the part of the church and especially its young people.

It is not my intention to leave the work under the Woman's Board out of the program. I simply do not feel that I have any right to speak for them. We should have had a representative of the Womans' Board to speak on this subject. Personally, I believe that the sooner the whole missionary enterprize, including womans' work, loses its foreign aspect and becomes nationalized, the sooner we shall see the races of Burma coming together in a great Christian movement into the Church of Christ in Burma. May God hasten the day!

In brief and in conclusion, I propose that a re-study be undertaken at once of the relation of the Mission to the Burmese Church with a view to placing more definitely the Evangelistic and Educational Burmese work of the general Board under the Burma Baptist Mission Society, or some such organization of the Burmese Church.

H. E. Hinton.

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"The life must be holy that Christ will employ — the vessel must be clean that the King will use — the heart must be broken through which God's love may flow." — J. R. Miller.

Kutkai News

During last month the friends of the Karen Headmaster of the Kutkai Government School were invited to the wedding of one of the graduate nurses of the Harper Memorial Hospital at Namhkam, a relative of the wife of the Headmaster. This nurse married the other Karen teacher in this school. They had asked the Karen Pastor of the Shan Mission in Namhkam to perform the ceremony. Just before the vows were spoken, this Karen Pastor from the Shan Mission made a little speech in Kachin and Shan, explaining the sacredness of our Christian ceremony, and then he performed the ceremony in Karen. Even though he used three languages, he did not speak in all the languages represented by the wedding guests, as there were Indians, Burmans, Chinese, Lisus, and even one American present. But the whole was conducted with solemn dignity, and those present must have been impressed with its beauty and orderliness.

For a number of years the missionary on the Namhkam field has been meeting with the teachers, evangelists and leaders for Bible study from the first to the tenth of October. In the absence of Mr. G. A. Sword it fell to my lot to meet with these men and women this year. By auto, Namhkam is eighty-three miles from Kutkai but, as the auto road is closed during the rains, I had to make the journey over a forty-mile mountain trail, partly by pony and partly walking. The trip was a nightmare, the worst ever experienced in all my travels in the Kachin hills. We no more had gotten out of Kutkai when it began to drizzle, and this soon turned into rain, which continued with only degrees of intensity during the whole day. Where the road was a bit hard, it was slippery, so that we had to watch every step like on glassy ice. Where it was soft we found the corrugations made by the pack mules, each mule being careful not to miss the footprint of his predecessor, so that each step went deeper, and as they went deeper, they stepped a little to one side, making the corrugation by and by the whole width of the road. At times this corrugation was merely a soft ridge of earth, so if you stepped on it, down you went into the depth of mud, sprawling along the next ridge, with perhaps one hand down in the next corrugation. After such a ten-hour tramp, you can imagine what the traveller looked like. There was no use in trying to clean up, for you knew that you would go on doing the same stunt all day. Mud got into my shoes, into my pockets, into my face, and of course, I was wet more or less from head to foot. At one place we came to a stream where the bridge had been washed away. There we stood looking at the other side of the stream. Finally one of the boys got a pole and with it waded into the turbulent stream, until he found a place where it was fordable. After he had gone back and forth several times, others tried it, and then our things were carried over, and finally I mounted my pony, who carried me over like on dry land. This pony certainly was a fine animal, and had a super-abundance of horse sense. Not once did he slip, no matter how deep the mud nor how much water was running along the path. He always seemed to know where to place his feet. When we were near Namkham it rained heavily, and the pony floundered, with the result that I came down in a very soft spot, so was covered with mud when I arrived at Namkam. However, I had a warm bath, a complete change, and then some nice tea and toast from Mrs. Krasu and this at once refreshed me. No illness followed, and I was in fine condition to meet with the brethren.

For years I have been deeply interested in the study of the life of Paul so I centered our studies about the

eight following points in his life; Paul and his relation to the Lord Jesus; Paul and the churches; his relation to his fellow-workers; his prayer life; Paul as a writer; as a traveller; his relation to Government, his use of the Old Testament. All of these topics are full of practicable applications for Christian workers. For a second course we studied the social teachings of the prophet Amos. Some of these men came eight days journey to this meeting. On an average there were one hundred and eight present each day, and eighty-nine took the written examination on the tenth day. We certainly had a very profitable time. I was delighted with the great interest the leaders showed in the development of the work, and the eagerness with which they seized new opportunities for the extention of the work in spite of reduced financial help from the Mission Society and reduced salaries from Government.

At this time the yearly reports are made up. These showed that during the past year 323 persons were received into the churches by baptism, and 233 families had the spirit altars removed from their houses and are now learning to worship the living God with a view of eventually becoming truly converted.

Immediately after these profitable meetings I returned to Kutkai, and from there, by auto, rode one hundred miles, and 510 miles by train to Rangoon to attend the missionary conference. In my forty-three years in Burma I have attended many conferences, but never one which was so helpful and uplifting as the one in Rangoon this year.

Judging from Mr. Sword's letter received by the last mail, he is about as busy on furlough as he is on the field, for he is taking five courses in William Jewell College, speaking in nearby churches on Wednesdays, and further away from home on weekends.

The Geises.

Even Mongnai

The title shows the handicap under which the Mongnai work lived for several years but now "even the Field Secretary" begins to feel there is some hope. It was a pleasant surprise to have the special grant of Rs. 200, and I greatly appreciate it. The people have taken hold splendidly and most of the framework of the new school building is in place (the roof excepted). About six in three different centres will probably be baptized later; just when we do not know but they are earnestly considering the matter. One is specially interesting. When first he came in touch with Christians, he was a prisoner, addicted to drink. A Christian teacher, who was directing the prisoners in making a football field, was attracted to him, spoke kindly to him, and a real friendship has sprung up between them (in "even Mongnai" mind you) resulting in the man's quitting drink, and through the teacher, seeing some of the beauty in Christ.

With Government grants the hospital is working up towards self-support, whilst gradually the whole standard is being raised to a satisfactory level.

We are still shy about Rs. 1,000 on the school building, but we are all working with hope.

A. H. Henderson.

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Thonze

This has been a full month with us, getting ready to go to the Conference and Convention, with Committee work a few days before. Then the Conference and Convention with the joy of meeting old friends and making new ones, and the inspiration of hearing reports from the different fields, and the helpful discussions with the agreements and disagreements all in an agreeable and Christian style put new life and courage into us to "fight the good fight"

against all odds and there are enough of them these days. But after all, difficulties are only opportunities in the rough — some of them are rough enough too. After that a couple of days' wait for Committees to get through and a rainy dark night drive home and next day back into the harness as if we had never been away at all. But it did us lots of good and we were even glad to get back home, lonely as it seemed after a couple of weeks in the city.

We had the great pleasure of having the Gateses and Seagraves in our home for a couple of days. How nice to have a child in this big house again! But how quiet! Nothing like it used to be when nearly half a score of Latta and Marshall children made the welkin ring with their noise at play.

How nice to have a doctor around! A boy took some phenyle instead of what he thought was some kind of Burmese medicine and did not know the difference till he got it down. That shows the strength of some kinds of Burmese medicines or else the weakness of the phenyle which was fortunately diluted. When he got him fixed up, he discovered an abscess in the knee of a little child. We got some chloroform and armed with a safety razor blade held with a pair of forceps for a handle, he made quick work of it. Sounds like "Waste Basket Surgery." He's a regular Scout and did his good deed that day — two of them — and Mrs. Seagrave did team work in the operation.

The evangelistic work has gone on. Five are awaiting Baptism in one village and three in another. There is a wedding or two in these two villages to be performed. The pastor will go up to-morrow for a week's tour. There are over a hundred Christians in a group of five villages there where we had none but the teacher and his wife three years ago. Preaching the Gospel always brings results if it is done faithfully, and there is no other way to bring men to Christ that I know of. How this teacher and his wife have grown in "helping folks to grow!"

The wind is from the north. We can hear the trains start out of the Tharrawaddy station two miles away. The cold season we have hoped for is well on the way down from Upper Burma. Now we will have as fine weather as a health resort for three months. Come up and see if you don't believe it.

J. T. Latta

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Maymyo

On the 15th of September, it was my privilege and joy to baptize nine men and four women (of whom eleven were Kachins), at our 135 miles distant out-station at Lashio. A few weeks later the Karen Chaplain of the "Burma Rifles," baptized twenty men and women here at Maymyo. The primitive tribes — Karens, Shans, Chins, Kachins, Taungthus, Lahus, Lisus, — who had been worshippers of evil spirits receive the gospel far more readily and wholeheartedly than do the Burman Buddhists. We, who have been divinely enlightened and have tasted of the heavenly gift, marvel at the unbelief of the multitudes, and praise God for those whom Divine grace successfully woos to the discipleship of Christ. To us Christ is in the firmament of our holy religion what the sun is in the solar system. In His light we walk with joyous confidence, for the darkness of ignorance, superstition, unbelief, and fear has fled away and given place to confiding trust and holy love. Let us my fellow-missionaries, pour out our hearts daily in fervent prayer and intercession on behalf of the unconverted fourteen millions in this highly favoured Province, that they may soon share in our fellowship with God

the Father, through the Son by the power of the Holy Spirit.

The Rainy season is drawing to a close. Already there is a warning tang in the evening air, which heralds the approach of the cold season. The church extension which we had been given to expect would be completed by the end of October has been delayed owing to heavy rains and frequent lack of materials. The foreman of Messrs. Clark & Greig, the Contractors, plans to have the work finished before the end of November. An estimated balance of Rs. 1,500 is still unprovided for!

Our hearts are grieved over the sanguinary and shamefully unequal war between Italy and Ethiopia, and heartened by the magnificent efforts of the majority of the League of Nations, at heavy financial loss, to bring this most unjust war to a speedy termination, with the independence of the smaller nation preserved. The sixteen days of fasting and prayer, by the Empress of Ethiopia, on behalf of her loved nation and people, deeply affected multitudes throughout the civilized world.

How vividly her impassioned supplication reminds one of Psalm 68: 31!

Ernest Grigg.

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Kengtung—Shan

During the rains the motor-road to Siam is passable for bullock carts. Along this road we have two houses where we can stop for as long a visit as we care. Accordingly, along the last of July, my wife and I packed our stuff into a bullock cart and started out. Last week we came back after an expedition lasting ten weeks. At Mong Hpyak, the first stop, fifty miles from Kengtung, we pursued our trade for three weeks. The little church there is only a year old. We held a Bible School for one week. The new Christians are not good or trained singers. During this week we spent all the time allotted to hymn work teaching the one hymn "He Leadeth Me." At the end of this time we did feel that they knew at least one hymn. Courses in reading, writing, Bible, Church Methods, and General Science were given. The last Sunday of the School we held a baptism for eight souls, followed by a Communion service. The reverence and participation in the service by these new Christians was a very encouraging element to those of us who have watched this new church in its babe-like growth. Here at Mong Hpyak we dedicated two babies that have come recently to two of our Christian homes.

From Mong Hpyak we went on twenty-five miles to Mong Lin. Two months previously we had sent a young man to start leper treatments in this centre. He now has over fifty under treatment. More than this we found sixteen folks ready to start a new Shan Church in this brand new area so far as Christianity is concerned. Every day here was filled with clinics where leprosy, goitres, and lung troubles seemed to lead the roster of patients. The prevalence of leprosy in the bazaar area, among the well-to-do cultivators and shopkeepers in Mong Lin is most shocking.

After eleven days at Mong Lin we pushed on twenty-five more miles to Meh Hok where we have a new house which we had never seen. On my last visit, arrangements were made for the construction of this house. Situated on the main road, surrounded by non-Christian houses, and not far from three large Shan villages, this place should prove to be a real beacon-light for Christ. The missionary lady with her concertina proved to be the best source for making friends. Each day a group of children gathered to study a few letters, sing and participate in any handwork the instructor devised.

We would like to go to Conference but feel we should not do it this year. A trip to conference in October, another for the children in November, and a third to take the children back in February makes a lot of going down to Taunggyi in one year. All too soon the children will have outgrown the facilities of Burma and they will have gone back to study in America. By then our roads may be metalled and the early date of conference will not hinder out attendance. So we hope for the future.

R. B. Buker.

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Kaleidoscopic Views From Pyinmana

This October has been filled with varied and thrilling experiences. The first eleven days were given to the Fifteenth Annual Workers Institute, at Pyinmana. We arranged some new features by having special days to interest special types of people. One day the boy scouts and their leaders were invited to hear Prof. Dickason of Judson College speak out of his wide experience in scout work. Another day U Ba Tin, Charge Officer of the Co-operative Department, spoke and representatives of all the co-operative societies of the subdivision were invited. About forty Burmans came including an influential village headman who showed his distinction in the meeting by displaying a pistol which Government had honoured him with. It was all part of the expression of friendliness. A dozen of these visitors were from our own poultry societies. Another day U Tun Yee, Deputy Director of Agriculture, spoke on our program and the "Akyozaungs" of this department, volunteers who help in the distribution of Government seed, were specially invited, and twenty-five came and we discussed diversified farming, sugar cane growing and rearing of animals. Some of our special visitors walked over the farm with us and once this is done we find a changed attitude on the part of these Buddhists. When they come to learn of us on our farm a deeper impression is made than by our going to tell them in their villages, since they have made some effort to learn. Our interest in their welfare seemed to be a revelation and one old man remarked with appreciation: "May you become very rich for all this."

Mr. and Mrs. Spear of the Methodist Mission, Pegu, were with us and he gave an interesting course on the Parables of Jesus. Prof. Dickason stayed for the first week and opened up to us some of the mysteries of plant life as well as gave talks on scouting and games. Ma Hanna gave us some advance material out of the new book for Vacation Bible Schools which she is preparing. Mrs. J. M. Smith had charge of the period each day for health and home and had a room fixed up with exhibits on health, foods, and needlework done by the women on the farm. The total attendance at the Institute was 140 of which twenty-three were women. Over five hundred filled our hall on the nights when we had our concerts and health cinema shows. Some of our visitors came from Myitkyina, Kutkai and Loikaw. The story of how they carried on their work was valuable instruction to us in the centre of Burma. They called themselves "wild people" but they were doing things for themselves in a model way which we needed to imitate. The daily visit to see some phase of practical agriculture seemed to be appreciated by the visitors.

Immediately afterwards I went to our Conference and Convention at Judson College. This first Convention in these beautiful new buildings was memorable as the 1500 visitors of many races filled the stately chapel for the first time. It is evident the

indigenous people are getting under the burden of the work more and more. The visit of Dr. Poling, president of the world Christian Endeavour movement, was much appreciated and the young C. E. leaders were eager to get the suggestions made. The responsiveness of spirit was an example of the good influence which can be exerted in a brief time by distinguished Christian visitors from abroad. It gave me a thrill to see the splendid group of Christian young men of Burma who surrounded him for a conference. Many of these were college trained men who have just recently stepped in as heads of some of our most important institutions such as the Lanmadaw Burman Church, the Pegu Karen High School, Dean of Judson College, pastor of the Paku church of Toungoo. Besides thorough training they have a whole hearted devotion to Christ's service that makes one feel God has many good things in store for Burma.

In the Missionary Conference there were more missionaries present working among the tribes on the borders of Burma than at any previous conference I remember. They were also given a chance to tell of their work which was one of the most inspiring parts of the program.

After the Convention I made a tour among the Pwo Karens near Kyunpyaw where a man trained at Pyinmana is carrying on a demonstration of diversified farming. The Behrum soy bean and Pigeon pea are doing well on land which formerly yielded only a poor crop of rice. In this way the land yields two crops nstead of one and returns four times he profit. There are many plantain orchards here which need enrichment of the soil with leguminous green manure. The New Era Cow pea and Sunn hemp offer possibilities of being very useful for this. Assistance n marketing the fruit is also needed. This is the area where 600 were baptized two years ago and agricultural improvement is needed to hold and build up the lives of the new converts. The Christians are showing increasing appreciation of what the demonstrator is doing and a number of their sons have been sent to Pyinmana. As I rode in their sampans and preached in their chapels, the response of love from these people made me feel that wonderful spiritual currents accompany the activities of agricultural mission work. The material and spiritual are one used in the service of Jesus.

Brayton C. Case

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Cummings – Hoague

Rev. John E. Cummings, D. D., and Mrs. Cummings of Newton Center announce the engagement of their daughter, Miss Dora Cummings, to Francis Hoague, son of Mr. and Mrs. George Hoague of Brookline.

Miss Cummings was graduated from Wellesley College in 1933. Mr. Hoague was graduated from Harvard College in 1931 and from the Harvard Law School in 1934. He is now practicing law, associated with the firm of Barker, Davison and Shattuck, on State street.

Dr. and Mrs. Cummings have retired from their missionary service in Henzada, Burma, India, where Miss Cummings was born.

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Notice

Will those wishing reservations at the Maymyo Rest House for any time during March, April and May kindly send in applications by January 1st, 1936, as others have applied already, but preference is due members of the A. B. M. for those months.

A cordial welcome awaits you all.

Ida B. Elliott.

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Arrived

By S. S. *Juna*, from Singapore, Rev. and Mrs. H. I. Marshall, D. D.

Heard at Conference

Teachers houses are usually at one end of the village — or the other. — *J. H. Telford.*

We're specializing in tung oil. — *J. H. Telford.*

As a result of the head-hunting, the Wa people don't visit very much — *Harold Young.*

I wish to criticize my colleague's paper. Dr. Strait never once made any comparisons. He didn't even mention the Pwo Karens. — *J. H. Cope.*

There are no small coins throughout the Wa country which makes it most awkward for taking up Sunday Collections. — *Vincent Young.*

Please note that the Kachins are lowdown. — *C. L. Conrad.*

We didn't kick the members out the back door. They died. — *Mrs. Phelps.*

We have lived through three visits of the Field Secretary. — *Mrs. Chaney.*

The Reference Committee is sufficiently humbled. — *Chaney.*

What is the "missionary mind?" — *President Hinton.*

"Little Willie will be pucca chokra at Pyinmana now." — *Bill Cummings.*

"The Kachins aren't plutocrats." — *G. J. Geis.*

Some of our missionary brothers are filling up their reports by baptizing Kachins. — *G. J. Geis.*

We don't want Josif to spread out too wide. — *D. O. Smith.*

The Reference Committee is becoming the Smithsonian Institute. — *A. C. Hanna.* Where they keep all the fossils. — *Mrs. H. W.*

We want a large time of Josif's block. — *President Hinton,* referring to Dr. Robbins' letter.

My whole being revolts against this. — *"Big Joe" Smith.*

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